

A  
BRIEF RULE  
OF  
LIFE:

Being a Second Part of the  
**Guide to Heaven.**

To which is added,  
A form of PRAYER  
for a FAMILY,

Both for  
*Morning and Evening :*

Which may likewise be  
used in the *Closet* by those  
that want such helps.

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By the same Author.

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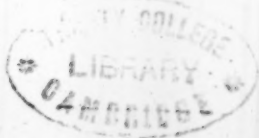
The Ninth Edition.

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*Ora & Labora.*

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London, Printed for C. Brome, 1684.



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## The Preface to the Reader.

Reader,

**I** have sometimes met with  
an old Adag. Μέγα βιβλί-  
ον, μέγα κακόν : A great  
Book, a great Evil. In  
whatever sense that might be  
spoken, I will not make use of  
it ( by way of Ostentation )  
to insinuate the goodness of  
what I present you : But this  
I may say, That if Censure  
will be finding faults, I have  
taken a course (if the Bulk be  
considered ) that it shall not  
find many. I think never was  
Age, wherein were so many  
Discontents. I am one of those  
that wish that all men may  
A 2 live

To the Reader. ---

*live well, and to the highest of just and sober satisfaction: which can never be, if they lay not the foundations of their Quiet in Piety and Prudence. In such a Nation as ours, where both Religion and Civility is professed, it is possible every party or person may say, they know as much (as to this) as I can tell them. I'll take it for granted: but this too must be reasonably granted, That all men practice less than they do know; and if every one, at every Stage of Life or Action, had a Monitor to put him in mind of what he knows, and should do, he would the seldomer do amiss*



## To the Reader.

miss. *Let this little Pocket-Book serve as such an Officer. A little Price at first and an half-hour at a time after, is all the expence ( if you retain him ) you will be put to. This service possibly he may do you : Have you a mind to feast it constantly ? he'l teach you how to keep a good conscience, which is a continual feast. Are you a Slave to Vice ; this little Servant will teach you to be Master of your self. If you are involved in business, he'l prove a Solliciter. Follow his directions: it is an hard case if you be not rich: or as rich as you need be. He bath something too of the Physi-*  
A 3                      cian.

## To the Reader.

cian. And doubt not that he will discredit you, if he puts you in a way how to be beloved. Are you sad? he'll cheerfully cry Allegrement. If fears surprise you, he hath so much metal as to bid you be of a Bon courage. Have you a message to send, even to Heaven? that employment is one of his chiefest businesses. So that instead of the Title that is given, if you please, you may call this little Manual, The good Servant. The latter part lies open to the greatest exceptions. They that either through worldliness or wickedness pray not at all, may laugh at it: they that in  
Prayer

## To the Reader.

Prayer are neither for method, form or sense, may despise it: those that are for forms, may use one or other which they are accustomed to, and may like better. And those that have a just love and liking to the Liturgy of the Church, may censure it as superfluous.

The Exceptions of the two first I value not. The third sort displease me not if they take their liberty, The latter I suppose are not hard to satisfy; When they shall consider, that many Reverend Bishops and Pastors of the Church have published their Manuals: and too, that our Church Liturgy in its design-

## To the Reader.

nation is rather for the community, than for a private person or family. But yet I condemn not (but highly approve) the use of it in such families where they are so good Ritualists as to know well how to do it. All that I desire, is, That rather than use none, they to whose hands this may come, may use this or any other form. I primarily intended it for some of mine own charge, who desired me to do such a thing for them. And that they or you may know how to make a good use of it, you may do well to observe, That the variation for Morn or Evening is only in the Prefaces and Conclusions,

## To the Reader.

com-<sup>mon</sup>ions, which are printed in  
vate<sup>be</sup> the greatest Character, and  
yet I may be used alone if you are  
ap-<sup>pre</sup>ighted on time. If you  
such have a midling Sort of Lei-  
e so<sup>sure</sup>, (as in ordinary) you may  
well use the greatest Character  
at I with the midling Letter.  
han And if Leisure will serve (as  
nds sometimes it may so happen)  
his you may use all, being more  
a-<sup>part</sup>icular, in Petition and  
of Thanksgiving. But in ordi-  
ed nary it seems too long; there-  
for I have caused what upon  
ou streightning occasions may be  
ed dispensed with, to be printed  
to in a smaller Roman Letter  
n than the rest, which upon oc-  
y casion you may pass over. And  
further let me add, though

## To the Reader.

*it be intituled a Prayer for  
a Family, yet it may be use-  
( by those that want helps  
this kind ) in private by an  
particular person. Neither  
may be scruple its being in the  
plural number, ( or if he do, it  
may easily in reading be amen-  
ded by himself ) when we may  
and ought in private use the  
Lords Prayer, notwithstanding the word Our and Us.  
And it is to be supposed, that  
when ever we Pray, some or  
other are at the same time  
praying with us, and for us.  
But whatever you maybe do-  
ing at this present, to pray for  
your temporal, spiritual and so-  
eternal welfare and happi-  
ness, is the Imployment of  
Your Servant, I. N.*

( I )

A brief

R U L E

O F

L I F E.

**N**O man but desires  
to live happily.  
**H A P I N E S S**  
is a Complicati-  
on of Goods relating to the  
Soul and Body. In a compe-  
tent measure to attain unto  
which, a man must live by a  
Rule.

*Rule. And most men would and live happier than they do, if they had always at hand a faithful Monitor and Director. Rules are infinite and voluminous. Therefore a short Memento, to which a frequent recurrence may be made is not of the least use. Reader, Therefore candidly take this as such, briefly directing as to the main things requisite to the attainment of what will make a man live to his content.*

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I. Truths a man should often think of.

**T**Hat there is a G O D.  
that sees all things,  
and



and will reware according  
 to mens actions. That I  
 may die to day ; and *Hea-*  
*ven* or *Hell* follows. That  
 the greatest *content*, cheer-  
 fulness, satisfaction, and se-  
 renity of mind, is in kee-  
 ping a *good conscience*, which  
 is a continual Feast : That  
 a good Conscience is kept  
 by desires, resolutions, en-  
 deavours of living righte-  
 ously, justly, temperately,  
 and, if there be defects  
 through surprize, by beg-  
 ging pardon, and relying on  
 Gods mercy in *CHRIST*.  
 That *sin* is the fountain of  
 all *misery*. And to seek for  
 Remedies of miseries in  
 Voluptuousness, is but like  
 drinking

( 4 )

drinking to fatisfie the parts  
thirst to a Dropsie. That it is  
real goodness and virtue, find  
cannot but find veneration  
even from those that pra-  
ctice contrary. And even  
evilmen do rejoyce, when  
they see evilmen punished.  
That of all sins, they are  
the most fordid and vile,  
that bring neither credit,  
nor profit, nor pleasure:  
As Swearing and Blasphem-  
ing, Ribaldry, Roman-  
tick lying, &c. That fair  
opportunites for the com-  
passing honest ends, or pre-  
vention of future evils, are  
not only to be valued, but  
to be embraced, and impro-  
ved, with a means whole  
parts

the parts and spirit. And that  
 That it is a very rare thing to  
 ue, find a true friend.

II. *Rules for the practice of*  
*RELIGION and Piety.*

**R**eligion is the life and  
 soul of all commen-  
 dable endeavour : to labour  
 after other perfections and  
 accomplishments without  
 an eye to it, is but to build  
 a fair house without a foun-  
 dation. Therefore neglect  
 no seasonable opportuni-  
 ties for the exercise of it, in  
 its several acts of Prayer,  
 Reading, Hearing, Parti-  
 cipating of the Sacrament,  
 and Confession. *Prayer*  
*neglect*

neglect not morn nor evening at the least, and occasional ejaculations; in which confess sin, thank God for mercies, intercede for others, and all in the mediation of Christ: performing this duty with a freedom from passion, intentness, void of wandrings; and confidence of being heard. *Hear and Read* with a most fixed attention; not only with a desire of informing the Judgment, but with a full resolution to bring convictions into practice. In the *Sacrament*, neglect not sober preparations; and in Participations, summon up all the powers

powers of thy Soul to exercise the highest acts of devotion. In *Conference*, be rather sincere, than ambitious of victory by dispute. But the Highest acts of devotion in the worship of God, is but an empty thing without *piety* towards men. Therefore honour the *King*, and according to proportion observe the same towards all Superiors, whether natural, civil, or spiritual. And as to all other men, at the least be precisely just, observing the Golden Rule of *doing as you would be done unto*; being ready to perform all offices of humanity;

nity, and charity, to those  
that want your assistance.

III. *To overcome any H A-  
BIT of VICE.*

**A**Ll men miscarry, and  
most men have one  
disorder, they are more ad-  
dicted to an other : And  
there is no man , howe-  
bewitched or enslaved to  
any ill habit, but hath oft-  
cause to bewail the mis-  
cheifs it betrays him unto.  
He is not the least happy  
that can free his neck from  
the yoke of such a Tyrant.  
The considerations of the  
first Paragraph , will help  
as to this. Farther consider

That

hose That a wounded Conscience  
 ce. makes a man unfit for any  
 thing, making all that we  
 I A do enjoy to have no relish  
 with it. Scarce a *sinful ha-*  
*bit* but is injurious to an  
 and Estate; but certainly lays  
 one a blot upon the reputation,  
 ad which should be of value  
 And to a wise man. And if a  
 ever man hath a family, his ex-  
 to exemplariness makes such dis-  
 of orders there, that his House  
 mis-which should be his *Grotto*,  
 into or *Castle*, to retire unto for  
 ppy quiet and safety, from the  
 rom noise and hazards of a tu-  
 ant multuous world abroad,  
 the proves as unpleasant as a  
 help jail. Lastly, Consider,  
 der that a mans self is the chei-  
 hat fest,

fest, if not the only thing  
 over which he hath a right  
 ful power ; and stands in  
 Capacity as to himself  
 (though a Peasant) to  
 the parts of a Monarch.  
 But while he continues un-  
 der the predominacy of  
 any vice, he makes himself  
 a slave, abject, base, and  
 dishonourable ; yea though  
 he be a King, he is tribu-  
 tary to, and dependent on  
 the King of Kings. There-  
 fore let him pray, and obey  
 and put in practice those  
 acts, which he is free to  
 as consideration, resolu-  
 tion, watchful endeavour, di-  
 rectly set against that vice  
 which is the greatest En-



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: not neglecting real  
 ustry in business, ( of  
 ich every man, if he will  
 true to his own interest,  
 h his hands full ) and so  
 will not be at leisure to  
 wicked.

*How to do BUSINESS  
 well and effectually.*

the morn, Consider  
 what is to be done; at  
 ht, examine and review  
 at hath been done.  
 atever thou settest thine  
 d to do, do it with all  
 might, to purpose, not  
 ligently and slightly;  
 with all convenient ex-  
 ition, not putting it off  
 unto

unto another time. A man  
of mean capacity, if he doth  
all that he can do, with vial  
gour, alacrity, nimbleness  
and considerateness, may  
do wonders before he dies.  
A Book of *Memorandums*,  
and frequent recurrence to  
it, is necessary for every  
man of business. In all af  
fairs, as near as you can  
deal with honest fairnd  
conditioned men, of cre. is  
dit, and not with any that  
are reputed subtil, deev  
bauched, or dissembling.  
In business of Concern,  
no one that hath any  
thing of Religion, but  
knows, that Gods blessing;  
in the first place desired  
makes

man makes him proceed more  
diligently, and in all pro-  
viability, the most success-  
ful; therefore let not that be  
wanting.

dies

*dum*. How a man may thrive  
as to his *ESTATE*.

every

all at **B**E diligent and indu-  
cious in your calling,  
fair and imployment, whatever  
creeds; and labour after per-  
fection, and exactness in it.

Beware of frequent small  
expences, for they'll waste  
your great Estate; of Buil-  
ding, Suretyship, dealing  
in things you have no skill  
in; all suits and contro-  
versies in Law; of gaming,  
makes

of a luxurious and delicious palate ; frequent entertainments ; travails and excursions : extravagant cloathing beyond call or ability ; of many idle, and unfaithful servants ; of running in debt, especially if you neglect the due payment of the interest. Keep Accounts exactly of all that comes in, or goes out ! Be careful in all things that by decay will require expence, to be quick in repair upon the least breach or heed. Buy when things are cheap , and store ; but manage that store, as if you were to buy by the penny. Be careful to keep a purse  
 afore-

aforehand, for that may at  
 a dead lift prove a true  
 friend, though it says no-  
 thing. Make no vain glo-  
 rious shews, neither boast  
 of any thing you have ;  
 for that tempts the thief,  
 or begger, or borrower,  
 and at best doth but attract  
 enyie. Struggle amain to be  
 freed from debts, and pinch  
 rather than run into them ;  
 for *he that is out of debt be-  
 gins to be rich.* But above  
 all, be charitable to the  
 Poor. *For there is that scat-  
 tereth, and yet increaseth ;  
 and there is that withholdeth  
 more than is meet, and it ten-  
 deth to poverty.*

VI. *How a man may preserve  
his HEALTH.*

**O**bserve Temperance, cheerfulness, and business, ( provided you be not too much intangled ) and moderate exercise, and Recreation, avoiding exorbitant passions of Love, Grief, or Anger : Keep your head warm in the night, and your feet dry in the day. Rise and lie down early : at meat be merry ; forgetting all trouble, and laying aside all business. Listen to Natures call, for evacuation of excrements, but especially in the Morning, which

which by use will become  
*serve* natural : and be in every  
 thing cleanly : and in an  
 ordinary course you can-  
 not be other than healthy.

VII. *How a man shall live  
 so as to be beloved.*

**I**F thou wilt be beloved,  
*rief,* **LOVE** is *Seneca's* great  
*head* *Philter.* But it is an hard  
 and thing to Love men, there  
 day. being so many deformities  
 : at in mens natures, conditions,  
 ting and practices ; therefore  
 g a- labour to love what is love-  
 n to ly, as they are men, as  
 qua- Countrymen, as Neigh-  
 but bours, as of the same temper,  
 ing, humour, imployment, as  
 nigh

having any thing commendable ( for the worst men cannot be in all things bad ) but above all, as Christians And so loving others, bring your self to express it, even to those that deserve least, in all things possible As with a clear, chearful affable, obliging carriage giving good words to all speaking well of all ; doing small offices of humanity and urbanity, if you cannot do greater ; condemning and censuring none, unless Honour or Christianity oblige, watching all opportunities to shew your self a sympathizer with others sorrow



and necessities ; especially  
 in visiting when sick , in  
 Prison, disconsolate, or a-  
 ny other obscurity ; speak-  
 ing good words to them,  
 and for them. Congratu-  
 late with chearfulness the  
 good, and condole with an  
 evident resentment the bad  
 fortunes of your Friends  
 and Acquaintance. Labour  
 to acquire a stock of such  
 things which make a man  
 acceptable society ; which  
 may be by taking leisure  
 times to read History, by  
 furnishing your self with  
 facete and pleasant rela-  
 tions ; by observations of  
 the carriages of men using  
 to give apposite, fit, and

well recorded characters & representations thereof: by taking notice of remedies for Diseases, and communicating them, or any thing that may be for the profit, or honest Pleasure of mankind. In a word, in all converses with men, to use an honest, plain, hearty, chearful Simplicity; yet with civility, due respect, and good manners; concerning which, there may be many Rules, but these following the chiefest.

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of: by VIII.  
nedies  
muni-

*Concerning* GOOD  
MANNERS.

thing **L** Et the carriage of the  
profit, body be decent, and  
man-not affected. In all ad-  
in all dressees or partings, answer  
to use others civilities with equal  
earty, returns, and if possible,  
yet go beyond them. Stand  
respect, bare before all persons of  
con-Quality, and to all, while  
e may they speak to you, or you  
t these to them: Give to every  
one as pleasing looks as  
possible; which cannot  
well be without discerna-  
ble evidences of counter-  
I. Con-fering, unless you put on  
a sweet and courteous  
B. 4 frame

frame of Spirit ; motions of the body, and looks of the countenance, following the mind. In all Society therefore, put off all prejudices and jealousies, and all solicitous thoughts of business, or melancholy perplexed reflections on cross Emergencies. If it be possible, let there not be the least appearance of weariness, but with a cheerful, yet respectful complacence be wholly theirs in whose company you are. Watch and take every opportunity to be Facete, without sarcasm, ribaldry or profuse laughter. In discourse, mind exactly what others

others say ; and by the eye, and an open frank countenance, make it manifest that you do mind. Approve of what is well spoken by another, and put the best gloss and fairest interpretation on what may not be so well. Gibe not at, neither deride the meanest, or most (if not insufferable) impertinent. In all discourse (where matter of dispute is) labour not to be thought Victorious ; and though you may have spoken better reason or sense, yet commend (if without injury to truth or vertue it will bear it) what hath been spoken by your Opponent,

and let that conclude your discourse. But, to conclude mine, let me mind you, that it is most inevitably certain, that there is no man in the world, (however he may appear to you before you knew him thoroughly ) but hath his Troubles and Burthens, which are heavier or lighter, according to the frame and temper of a mans own spirit, over which (if over any thing) a man hath the greatest right of a Mastery and Dominion. There are in the mind two great evils, (*viz.* SORROW and FEAR ) which if he can but overcome, I know not why

why he should not be happy in the midst of what the world calls unhappiness. The Remedies for both must principally be found in the mind, fortifying it self by considerations. A few of which let me give you in these two last Paragraphs.

IX. *Remedies against SORROW.*

CONsider the injury it does to the whole man; impairing bodily Health, disquieting the Soul, and discomposing all; so as that it proves injurious to the whole capacity of

of a man. It heightens those evils which come from without ; and certain it is , that by sorrow and trouble of Spirit I cannot remove them , or lessen them ; but rather weaken my self for resistance : and then I suppose I have losses, crosses, enemies, reproach, Prison's , or what else ; others better than I have had them ; they are things common to men, yea upon the score of necessity : but it is not necessary that a man should abuse himself because he is abused. Consider too, that there is scarce an inconvenience but it hath its commodity or advantage



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tage, that shall countervail  
 it : there is no honest or  
 Considerate man, but in his  
 life time hath abundance of  
 experience to confirm this  
 truth. The worst of mis-  
 eries is Poverty, because a  
 complicated Evil : yet that  
 not intolerable to be born  
 by him that considers with  
 how little Nature may be  
 supported, and that is not  
 very difficult, (if a man will  
 keep up his Spirits in vi-  
 gour and cheertulness, and  
 not put too great an esti-  
 mate on the opinion of o-  
 thers concerning himself )  
 to get that little honestly.  
 Nay, possibly, if the per-  
 son hath real worth, he  
 need

need not seek, but that sufficiency for sustentation may be sent. Nay, without Romance, there is a real pleasure in the mean fare of quiet and unenvied Indigency; and Bread may be as sweet and delicious, as the varieties of a loaded Table. But then as to real cheerfulness, if the other Rules be followed, so that a man keeps a good Conscience, is in health; does his business successfully, thrives in his Estate, and gets the Love of those he converses with, he cannot want it; but especially if he keeps a good Conscience; and as to the other  
 though

that though sick, poor, unsuccessful, and hath Enemies ; yet without having done his Endeavour in an ordinary and fair way, he shall not want content.

X. *Remedies against FEAR, and means for the support of Courage.*

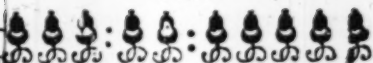
**W**ithout Courage, there can be nothing done nobly, thoroughly and handsomely : and Fear is a base, sordid, weakening thing. And what is *FEAR*, but a trouble of Spirit proceeding from a Conjecture of something future which may happen?

Coa-

Consider in general, that all the fear in the World cannot prevent what will come ; nay, in many cases it comes with a fear. Perchance it may not come ; and then, what a fool was I to fear ? But if it do come Why should I torture my self before the time ? The greatest evil that can come, is but *Death*. And that will be certain, and all the fears in the World cannot prevent it. Labour therefore to get your Spirit above the fear of *Death*, and all other fears will vanish. Now the way not to fear to dye, is so to carry a mans self, as not to be ashamed  
to

that o live. And if at all you  
 World fear to dye, be afraid to  
 will dye basely, as impenitent,  
 cases in debt, or cowardly ; and  
 Per- so fear shall be a cure of  
 me ; fear : therefore while you  
 was live, keep a good Consci-  
 ome ence void of offence to  
 my God and man, and you need  
 The neither to be afraid or a-  
 ne, shamed. And doing so,  
 will know 'tis a sin not to be  
 rs confident, open, bold, frank,  
 e- and if not a sin, yet a very  
 re great imperfection or de-  
 e fect : and he that is timorous  
 l or unnecessarily bashful,  
 is either guilty of evil, or  
 would make the world be-  
 lieve he is. In a word, the  
 practice of the other dire-  
 ctions

ctions will cure a mans Spirit of the disease of fear or shame ; And every Direction followed, will help on the other. If these brief Rules be put into practice, and the way to practice them, is frequently to recur to them ) a man may become a Religious, Honest, Vertuous, Thriving, Healthy, Beloved, Orderly, Contented and Courageous person ; and one that will do his business well in this World, and make sure of the next.



A Prayer for a Family,

Either for

*Morning or Evening.*

---

*If in the Morning, use  
this Preface.*

**C**Ause thy Face  
to shine upon  
us and lift up  
the Light of Thy  
Countenance ; and  
let the Words of  
our

our mouth, and the  
Meditation of our  
hearts, be now and  
always acceptable in  
Thy sight.

---

*If in the Evening, use  
this Preface.*

**L** Et our Prayer  
be set before  
Thee as Incense, and  
the lifting up of our  
hands as the Evening  
Sacrifice.

Oh



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Oh

**O**H Almighty God,  
 the King of Kings,  
 and Lord of lords, glori-  
 ous in holiness, fearful in  
 praises, doing wonders.  
 Thy Name is excellent  
 in all the earth, and thou  
 hast set thy Glory a-  
 bove the Heavens. Thou  
 art a great God, and a  
 great King above all  
 gods: before Thee are  
 Honour and Majesty,  
 and in thy Sanctuary  
 are strength and Beau-  
 ty. Thou lookest down  
 from Heaven, and be-  
 holdest

holdest all the Sons of  
Men. Thou knowest  
our down-sitting, and  
our up-rising, and un-  
derstandest our thoughts  
afar off. Thou art of  
purer eyes than to be-  
hold evil, and canst not  
look on iniquity with  
approbation.

With what Confi-  
dence then can we, poor  
sinful Creatures, come  
into Thy presence? 'Tis  
Thy mercy, O Lord,  
that encourageth us: for  
who is a God like unto  
Thee, that pardoneth  
iniqui-

of iniquity, and passeth by  
 vest the transgression of the  
 and remnant of his heritage?  
 un- Thou retainest not thine  
 ghts anger for ever, because  
 of Thy delight is in mercy:  
 be- even towards those that  
 not are less than the least of  
 ith all Thy mercies.

And such we must ac-  
 nfi- knowledge our selves to  
 oor be, by reason of our  
 me sins both original and  
 Tis actual. Thou didst plant  
 d, our Parents a noble  
 for Vine a right Seed; but  
 to they quickly degenera-  
 eth ted, so that we are  
 ui- transf.

transgressors from the  
 Womb; and we are  
 not able of our selves  
 to think any thing that  
 is Good. Our hearts  
 are deceitful above all  
 things: our wills make  
 us servants unto sin, and  
 our bodily members are  
 instruments of unright-  
 teousness. We do not  
 (as we ought) regard  
 the works of the Lord,  
 nor consider the opera-  
 tion of Thy hands. We  
 too often draw nigh  
 unto thee with our  
 mouths, when our hearts  
 are

the are far from thee. We  
 are have not feared as we  
 lves ought the threats of thy  
 that Law, nor valued as we  
 arts ought the sweet tenders  
 ali of Grace and thy Gospel,  
 make esteeming thy precious  
 and Promises as the Joy of  
 are our hearts. Our sins we  
 gh- have not been sufficiently  
 not humbled for : our repen-  
 gard tance feldome or never  
 rd, hath born Proportion to  
 era- the multitude or great-  
 We ness of our miscarrages;  
 gh but we have too too of-  
 our ten tempted, greived,  
 arts quenched the holy Spirit  
 are of

of God , whereby we  
 should be Sealed unto  
 the day of redemption.  
 Who can tell how oft he  
 offendeth ? Our iniqui-  
 ties are increas'd over us,  
 they are more than the  
 hairs of our head. If one  
 sin in *Adam* were en-  
 ough to condemn the  
 whole world, what then  
 may a world of sins do  
 in every one of us ? If  
 one man sin against ano-  
 ther , the Judge shall  
 judge him ; but if a man  
 sin against God , who  
 shall intreat for him ? let  
 thou

we shouldst be extream  
 unto mark what is done a-  
 tion-niss, Oh Lord, who  
 ft he may abide it? But there  
 iquies mercy and forgiveness  
 er us with thee, that Thou  
 thenayst be Feared. Thou  
 fone nowest our frame, and  
 re considerest that we are  
 in thou dust.

then O think upon thy  
 ns dervants as concerning  
 us? Thy Word, wherein thou  
 t anonst caused us to trust:  
 shall heal our backslidings, &  
 a maye us freely. Though  
 whole wages of sin is death,  
 m? let this is our comfort,  
 thou C 2 that

that the Gift of God is  
 eternal Life through Je-  
 sus Christ our Lord.  
 Grant therefore, O  
 Lord, that we may be  
 Justified freely by thy  
 Grace ; through the re-  
 demption that is by Je-  
 sus Christ. According  
 to the multitude of thy  
 tender mercies, blot out  
 our transgressions : wa-  
 sh us thoroughly from our  
 iniquities, and cleanse  
 from our sins.

So sanctifying us, that  
 sin may not reign in our  
 mortal bodies, that we



may not walk according  
 to the Course of the  
 world, fulfilling the de-  
 sires of the flesh. Give  
 unto us a new heart, and  
 put a new Spirit into us.  
 Grant us, according to  
 the riches of thy glory;  
 that we may be streng-  
 thened with might by  
 thy Spirit in the inward  
 man. Lead us into the  
 paths of Righteousness,  
 that in simplicity and  
 godly sincerity we may  
 have our Conversations  
 in this world; that deny-  
 ing all ungodliness and  
 C 3 worldly

worldly lusts, we may  
 live soberly righteously  
 and godly in this present  
 life ; holding faith and  
 a good conscience, pati-  
 ently continuing in well  
 doing , without wear-  
 ness , knowing that if  
 due time we shall reap  
 if we faint not.

*Petition*

---

*Petition for particular  
Graces.*

**F**ill us with knowledge  
of thy will, in all wis-  
dom and spirtual under-  
standing. Open our hearts  
to believe all the truths of  
thy holy Word. Make us  
to trust in the Name of the  
Lord, and to rely on thee  
in all our troubles. Make  
us to love thee with all our  
hearts, souls and minds.  
to frame our spirits, that  
we may be zealously affe-  
cted in every good thing,  
and not be ashamed of the

Gospel of Christ which is  
 the power of God unto  
 Salvation. That we may  
 serve thee with joy and  
 gladness of heart, delight  
 ing greatly in thy Com-  
 mandments. Give us pa-  
 tience under all the evils  
 we suffer ; and a submissive  
 heart to accept of the pu-  
 nishments of our iniquities  
 waiting on God in the wa-  
 it of his Judgments. Wor-  
 in us such a sanctified fear  
 that we may not be affrai-  
 of men that shall die , and  
 the sons of men that shall  
 be made as grass ; but that  
 we may fear him who our  
 able to destroy both body  
 and soul in Hell. Cloa-  
 Sup

us, Oh Lord, with the great  
 ornament of meekness and  
 humility, that we may not  
 mind high things, nor be  
 wise in our own conceit.  
 Make us to walk as becomes  
 holiness towards all men,  
 being kindly affectioned  
 one to another, With bro-  
 therly love without dissi-  
 mulation; not in word only  
 and tongue, but in deed  
 and in truth, loving each  
 other with a pure heart fer-  
 vently. Direct us to be-  
 have our selves aright to-  
 wards all relations; grave-  
 ly and modestly towards  
 our inferiours, reverently  
 and dutifully towards our  
 Superiours, thankfully to  
 our

our Benefactors, friendly to  
 our Equals, in honour pre-  
 ferring one another. Give  
 us mild and peaceable spi-  
 rits, that we may be slow  
 to anger, putting on bow-  
 els of mercy and kindness  
 and humbleness of mind,  
 meekness, long-suffering,  
 forbearing one another, for-  
 giving one another, even as  
 God for Christs sake for-  
 gave us. Enable us to pos-  
 sess our vessels in sanctifi-  
 cation and honour, that we  
 may keep our bodies un-  
 defiled, as being members  
 of Christ, and temples of  
 the holy Ghost. Thou, O  
 Lord, who art the God of  
 all Grace, who hast called

ly thou unto thine eternal Glory  
 pre-by Christ Jesus; make us  
 Give perfect, establish us, streng-  
 spi-then and settle us, that we  
 flow may continue in the Faith,  
 ow and not be moved away  
 ness from the Hope of the Go-  
 ind, spel: laying aside every sin-  
 ng, that so easily doth beset us,  
 for- holding fast our profession  
 n as without wavering; that we  
 for- may abide in Christ, and  
 bof- his words abide in us: con-  
 tifi- tinuing in the things which  
 we we have learned, being  
 un- faithful unto death, that  
 ers then he may bestow upon  
 of us a crown of Life.

O  
 of  
 ed  
 us

*Peti-*

---

*Petition for Temporal  
things.*

**A**S to our Temporal Concernments, let us not want any thing that is good, and defend and protect us from all Evil. Continue unto us the use of our Wits and Memories. Fill us with gladness of heart, peace and serenity of Mind. Continue unto us our Health and Strength, repairing all de-



decays. Preserve unto us our Reputations, restraining others from reproaching, and us from scandals and appearances of Evils. Raise up unto us such that may be kind unto us, and give us comfort in all our Relations. And, Oh Lord, supply us with food and Raiment convenient for us, keeping our hearts from being Troubled with carking Cares, teaching us how to abound, and how to Want, and  
in

in all estates to be content.

Defend and Protect us from all evil ; from sickness, enemies and reproaches, from want, confusion and trouble. Keep us from brutishness and stupidity, from trembling of heart, and sorrow of mind. Give us not over to vile affections, a seared Conscience, or a reprobate sense. Deliver us, Oh Lord, from the deceits of our corrupted Natures, the malice and sub-

subtilty of Satan the allurements or terrours of the World. Finally , Oh Lord, cut us not off with swift destruction ; snatch us not out of the Land of the Living with our sins and our fears upon us ; and cast us not into those Regions of Darkness, where there is nothing but weeping and gnashing of teeth.

Nor only do we pray for our selves, but we make bold to bring our intercessions for others

thers into thy presence.  
 Be merciful unto all  
 thine elected people,  
 and bless them, and  
 cause thy face to shine  
 upon them, that thy way  
 may be known upon  
 Earth, and thy saving  
 health among all Na-  
 tions. We pray Thee  
 to inform the Ignorant,  
 reclaim the Erroneous,  
 strengthen the Weak,  
 comfort the Sorrowful,  
 restore the Sick, relieve  
 the Needy. In all re-  
 spects be good unto our  
 Nation : Pardon our  
 sins,

fins, purge out our cor-  
 ruptions, heal our di-  
 stempers, send and con-  
 tinue unto us a right-  
 teous Peace. Abun-  
 dantly bless our provi-  
 sion, and satisfie our  
 poor with Bread, that  
 our Garners may be  
 ful, affording all man-  
 ner of store. Deliver  
 and preserve our Na-  
 tion from domestique  
 Confusions, and forraign  
 Invasions, and the noy-  
 some Pestilence, or other  
 infectious Deaseses. Let  
 not death come up into  
 our

our Windows, nor enter into our Palaces, to cut off the children from without, and the Young man from the street. We pray thee to bless the King, giving him a wise and understanding heart to judg the people, that he may be a terrour to evil doers, and an encouragement to them that do well : preserve and defend him from all his Enemies.

*For*

---

*For the Nobility, &c.*

**E**NDow all the Nobility and Gentry with such virtue and spiritual Graces, as can alone truly ennoble them, whereby they may be made the Children of God, and Heirs of Heaven. Bless all publick Judges and Counsellors; make them wise and upright, and successful in all the difficult business they are called unto.

And all inferiour Magistrates; make them men of courage, fearing God, wise and faithful in their places,

places, haters of reward,  
and without respect of per-  
sons.

For all that Minister a-  
bout holy things, however  
dignified or distinguished;  
we pray thee that thou  
wouldst give unto thy Peo-  
ple Pastors after thine own  
heart, who may be gracious  
in their lives, painful and  
powerful, diligent, wise and  
faithful in the discharge of  
their duty ( Especially for  
him or them who are by  
Thy Providence more par-  
ticularly set over us ) that  
in life they may shew  
themselves patterns of good  
Works, behaving them-  
selves as stewards of the  
my-



mysteries of God : and as  
 to their Doctrine , that  
 they may study to ap-  
 prove themselves unto God,  
 Workmen that need not  
 to be ashamed , rightly di-  
 viding the Word of Truth;  
 supporting them under all  
 discouragements, that they  
 may meet with , in the  
 way of their Holy Cal-  
 ling.

Make the common peo-  
 ple humble, peaceable, cha-  
 ritable, not so easily carried  
 about with every wind of  
 Doctrine.

Bless all those that are  
 our brethren according to  
 the flesh : those that have  
 been instrumental for our  
 good,

good, either in souls, bodies or estates; remember them for good in the day of their troubles, and recompence an hundred fold for all the kindness that we have received from them.

Even we pray thee for our Enemies and such as hate us without a cause: let not their offence against us be laid to our charge, but convert their souls unto thy self.

Bless our Neighbourhood and our Families, that we may live at peace and unity among our selves; faithfully discharging our several duties, adorning our profession, considering one another,  
pro-

provoking unto love and good works.

---

*Thanksgivings.*

Thus, Oh Lord, because there is all fulness with thee, we make our Petitions to be supplied with mercies of all kinds; and we are encouraged by our experience of thy readiness to supply us; for we daily and hourly have received good things at thy hands, for which we praise and bless thy Name.

*For*

---

*For Temporal Blessings.*

**F**Or our beings ; for that in the degrees of Creation, thou hast made us little lower than the Angels : that we are born free, and not slaves ; Christians, and not Pagans and Infidels : That thou hast preserved us, when in anger thou mightest have cut us off, and cast us into Hell : that thou continuest unto us our understanding and our healths : that thou hast enclined the hearts of any to shew us favour. That we are not a reproach and by-word as the

our Reputation : that thou  
 hast constantly supplied us  
 with food and rayment : that  
 we have not been a prey un-  
 to the Sword, or given over  
 at any time to the will of  
 our enemies.

But above all, we praise  
 Thee for spiritual blessings,  
 and Jesus Christ the foun-  
 tain of all ; For our election  
 unto salvation, our redemp-  
 tion by the blood of thy  
 Son ; our vocation, in that  
 thou hast called us by thy  
 Gospel to the obtaining of  
 glory by Jesus Christ ; for  
 justification and pardon of  
 our sin by the merits of thy Son ;  
 and for any measures of sancti-  
 fication.

*General Thanksgiving.*

Many, Oh Lord,  
 are the wonderful  
 works which thou  
 hast done, and thy  
 thoughts which are  
 to us-ward cannot be  
 reckon'd up in order  
 unto thee. Blessed  
 be the Lord God of  
*Israel*, who only doth  
 wondrous Things  
 and blessed be his  
 glo.

glorious name, and  
 let the whole earth  
 be filled with his  
 glory. Amen and  
 Amen.

*At Morning Prayer proceed as  
 followeth; otherwise with  
 what following that is suit-  
 ed to every Prayer; sum-  
 marily recommending our  
 selves and concernments in-  
 to Gods hands.*

---

*In the Morning.*

Oh Lord, we recom-  
 mend our souls and bo-  
 dies,

dies, and all concern-  
 ments into thy hands  
 this day. Protect us,  
 and watch over us by  
 thy fatherly Providence.  
 Defend us from the sins  
 and dangers we may be  
 exposed unto. Give thy  
 Angels charge over us to  
 keep us in all our ways.  
 So direct & assist us, that  
 we may glorific thy  
 Name in thought, word  
 and deed; and make us  
 walk circumspectly, not  
 as fools but as wise  
 considering that God is  
 about our paths, and is



acquainted with all our ways. That we may be wise and modest in our carriage, humble and moderate in our passions, temperate and sober in our dyet, diligent and careful in our business. Give us success in all honest undertakings. Send us good speed this day, and shew thy kindness to us: Enable us this day, and every day, to proceed forward in our spiritual growth, to get mastery over our own evil heart

dies, and all concern-  
 ments into thy hands  
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and affections, to renew  
 and practice all those  
 holy purposes and reso-  
 lutions which we have  
 formerly made ; that  
 proceeding from grace  
 to grace , we may at  
 length come to be per-  
 fect in Christ Jesus our  
 Lord and Saviour ; In  
 whose Name and word  
 we call upon thee as he  
 himself in his most holy  
 Gospel hath taught us  
 to pray, saying,  
*Our Father, &c.*

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*At evening after the Tanksgiving, thus as followeth.*

Because ; Oh Lord ,  
thou hast commanded  
thy lovingkindness in the  
day time, therefore at  
night shall our song be  
of thee and our Prayer  
unto the God of our life.  
Protect us therefore, we  
pray thee, this night fol-  
lowing. Thou who ne-  
ver slumberest nor sleep-  
est, we pray thee wake  
for us, and watch over us  
for good. Thou who  
D 4 givest

givest thy beloved sleep,  
 refresh us with quiet  
 rest, that we may hear of  
 thy loving kindness be-  
 times in the morning ;  
 for in thee is our trust.  
 Suffer us not to be sca-  
 red with dreams, nor ter-  
 rified with visions ; but  
 make our sleep sweet un-  
 to us , that through the  
 refreshment we receive  
 from it we may be en-  
 abled to do the better  
 service in the duties of  
 the following day. But  
 if thou hast determined  
 to take us out of this  
 world )

world before we have  
 another opportunity of  
 approaching before thee  
 in this holy duty, then  
 we pray thee to pardon  
 our sins, and save our  
 souls, for the sake of him  
 who hath purchased par-  
 don, even Jesus Christ  
 our Righteousness: In  
 whose blessed Name  
 and holy words we call  
 upon thee as himself  
 hath taught us to pray,  
*Our Father who &c.*

*The Benediction.*

**The Peace of God**  
 which

which passeth all un-  
 derstanding , keep  
 our hearts and minds  
 in the knowledg and  
 love of God, & of his  
 Son Jesus Christ our  
 Lord ; and the blef-  
 sing of God Almigh-  
 ty , the Father, the  
 Son, and the Holy  
 Ghost , be with us,  
 and remain with us,

This Morning } and for ever  
 This Night } more. *Amen.*

*F I N I S.*



*There is lately Printed for  
Charles Brome at the  
West end of St. Pauls,*

*A* *N* *H*istorical account  
of Church-Govern-  
ment, as it was in Great  
Britain and Ireland, when  
they first received the  
Christian Religion. By  
William Lloyd, Bishop of  
St. Asaph.